1: Handy E-5 (1920-1921)1923 OX6 Marquesas OXt

the lingering shreds of the ancient culture remain—survivals of eating habits, of customs connected with adoption, death, and so on. But the genuine ancient culture is completely gone, even beyond the memories of any but a few especially intelligent middle-aged and old people. There are a few old Marquesan thatched houses still standing in different islands, but the rest of the dwellings are small plank houses, generally of two rooms, with corrugated iron roofs, and usually devoid of furniture. (See Pl. 1.) The dress of the natives is entirely of European goods. While *popoi* made of breadfruit is still the staple of their diet, and while cooking is still done in the old way in the cook house, the food is much more European than native on account of the use of canned goods, rice, sugar, coffee and tea, and so on, the ubiquitous kerosene can being the universal cooking utensil. On the other hand, though the natives are Europeanized to the extent of being nominally Christian, there are practically none who have accepted or understood anything more than the barest externals of Catholicism or Protestantism. Though classified by whites as French subjects, they are still in their own minds simply native islanders, their sense of local and racial identity having been in no way fundamentally affected by eighty years of white dominance.

The inhabitants of the Marquesas Islands number today about eighteen hundred, including a handful of whites, and many mixed bloods—for the most part white and Chinese mixtures with the native. Although, according to the reports of early visitors, the natives of these islands were the finest physical specimens in the Pacific in the early days, very few of them today may be classified even as examples of good physique. Exceedingly few are physically sound or free from serious disease of some kind. The whites have brought, and still bring, syphilis, gonorrhea, a type of rapid consumption called by the natives *pakoko*, influenza, and many other minor ailments. Smallpox at one time ravaged two of the northern islands and the Chinese brought leprosy. Degeneration of the native physique is due to these diseases against which the natives have been in no way protected; to liquors, drugs, and tobacco; and to an inactive, listless life with decay of native standards resulting in the breaking down of their whole system of life and thought and the elimination of all their natural avenues for expression—a condition that has been brought about largely by the organized and unorganized forces of white influence. The near disappearance of this people has been and is due to lack of comprehension on the part of whites of all the nations in contact with them; to abuse that the altruism of a few conscientious missionaries has been totally unable to counterbalance, and to the trait in the native character which leads to uncontrolled abandonment to sensory indulgence. (See Pl. II.)

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|8| In the following descriptions of the native culture there are ample indications of barbarism and savagery. In their untrammeled freedom and isolation the natives expressed these aspects of their nature to the utmost. In a true evaluation of the people, however, adequate appreciation of their cultured traits and innate capacities must be measured along with the more spectacular barbaric characteristics which have heretofore been almost exclusively stressed. The ancient culture gives ample proofs of the presence of admirable human traits, as does also the make-up of the modern native, product of generations of demoralizing influences though he be. Some of these traits are manual and technical skill and the ideal of perfection in work; ability to organize and to accomplish on a large scale; characteristics such as loyalty, generosity, and gratitude in friendly personal relationship; a keen appreciation of individual integrity expressed in personal independence with clear conceptions of justice and honor; high refinements, subtleties, and graces in social and æsthetic expression; and capacity for rational and imaginative thought belonging to a very high order of intelligence.

ENVIRONMENT AND HISTORY

THE ISLANDS

|31| The Marquesas lie between parallels 7°50′ and 10°35′ south of the Equator, and meridians 138°25′ and 140°50′ west of Greenwich (See fig. 1). In other words the group is from one to three degrees north of the latitude of Lima, Peru, and from fifteen to eighteen degrees east of the longitude of the island of Hawaii. The principal islands are Hiva Oa, Tahu Ata, Fatu Hiva, Ua Huka, Ua Pou, and Nuku Hiva. (See figs. 2-7.)

|33| The group lies in the course of the westward equatorial current from the coast of South America. Of currents we read in the Pacific Islands Pilot (28, p. 177):

> The current, impelled by the prevailing trade wind, is usually to the westward, between west-northwest and west-southwest, at a rate of about half a knot an hour, sometimes, however, increasing to three knots. If the wind dies away or changes to the westward, the current slacks, and during persistent westerly winds its direction changes. After a week of northwesterly winds, a current setting to the eastward at the rate of three knots were observed in Bordelais Strait, between Hiva oa and Tau ata.

|32| It is the trade winds which bring the islands their rain, the moisture borne by them being caught and precipitated by the high mountains. To quote again the same authority (28, pp. 176-7):

5: Porter T-5 (1812-1814)1823
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had been played on them. The clothing of the officers and men, which was washed at a stream, much frequented by the natives of both sexes, at the distance of about half a mile from the camp, was frequently exposed, and might easily have been carried off unperceived. But none of it was ever lost, and I am inclined to believe that a more honest, or friendly and better disposed people does not exist under the sun.

They have been stigmatized by the name of savages; it is a term wrongly applied; they rank high in the scale of human beings, whether we consider them morally, or physically. We find them brave, generous, honest, and benevolent, acute, ingenious, and intelligent, and the beauty, and regular proportions of their bodies, correspond with the perfections of their minds. They are far above the common stature of the human race, seldom less than five feet eleven inches, but most commonly six feet two or three inches, and every way proportioned. Their faces are remarkably handsome, with keen, piercing eyes; teeth white, and more beautiful than ivory; countenances open and expressive, which reflect every emotion of their souls; limbs which might serve as models for a statuary, and strength and activity proportioned to their appearance. The skin of the men is of a dark copper colour, but that of the youths and girls is of a light brown. The first are as beautiful as those of any part of the world; but the latter, although possessing open and intelligent countenances, fine eyes and teeth, and much acuteness and vivacity, are far from being as handsome as the men. Their limbs and hands, (particularly the latter) are more beautifully proportioned than those of any other women; but a graceless walk, and a badly shaped foot, occasioned by going without shoes, take greatly from their charms. They possess much cunning, much coquetry, and no fidelity: the first proves a mind filled with intelligence, and susceptible of improvement; the second is said to be natural to the sex in every part of the world; and the third they do not consider as necessary; it is not expected of them by their husbands. Go into their houses, you might there see instances of the strongest affection of wives for their husbands, and husbands for their wives, parents for their daughters, and daughters for their parents; but at the camp they met as perfect strangers. Every woman was left at her own disposal, and every thing pertaining to her person was considered as her own exclusive property.

The dress of the women is handsome, and far from being immodest; it has already been in part described, but a more minute description may not be unsatisfactory. It consists of three parts only: the head-dress, the robe, and the part worn as the petticoat: the first is called *pahhee*, the second *cahu*, and the third

/73 cont./

Aboriginal Obscenities

192
831

'u moeka	sleeping mat (regarded as a particularly vicious expression, as the sleeping mat was the lowest thing in a house, being walked on by everyone)
kio'e pe	"rotten or decayed rat"
'upoko pe	"rotten or decayed head" (the head was the seat of supernatural power) [826]
'o'o pe	"rotten or decayed brain"
to roro!	"Your brain!"

At present, such terms absolutely fail to evoke any reaction among younger Marquesans and even older individuals [178] do not regard them as seriously as they did 20 years ago. The 192 coarse language of the modern Marquesas, more concerned with 177 sexual matters, has assumed a certain European, if not down- 831 right Anglo-Saxon flavor. The verb "to copulate" -- titoi -- is used as in an exclamatory fashion, much the same way as our four-letter equivalent. It is not used adjectively or nominally as in English, however. The same verb, titoi, is also used in its Tahitian meaning -- to draw back the foreskin -- with an appropriate hand motion. The Marquesan synonym pauheke (or paupauheke -- to masturbate) is /74/ also employed in the same fashion. All of the above are used as expressions of [578] annoyance and are regarded as grave insults when uttered in the context of an argument. Such terms are used frequently in non-mixed company, in jest, however, without provoking any wrath.

Marquesan obscenity also reflects the heavy concentra- 192 tion on genital hygiene so characteristic of the culture. Ap- 831 pellations of pi'au'ota (your stinking foreskin), hoki i te mimi [181] (smells like urine); or pi'au i te puta keo (stinking anus) are common and considered to be quite grave.

There is a great deal of Marquesan folklore about the 186 515 personal hygiene of the French, and it is suspected, most other 649 white ethnic groups. [538]

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in adolescence (which left her sterile); the other case, however, may equally as well have been hereditary. Most Marquesans above the twenties have contracted venereal diseases at least once in their lives, while a number of adolescents, mostly male, have contracted it also. It is not looked upon as a prestigeful experience; most Marquesans being rather reticent about their own record. This is completely understandable in view of the great emphasis which the culture places on genital hygiene.

In collecting female life histories, my wife found that sterility among older women was often associated with a history of severe venereal infections in youth. Up until the post-World War II period, there was no more than a token attempt made by the French government to control venereal diseases which were evidently extremely high. The advent of antibiotics has made treatment easy and relatively rapid. One must add that the use of the hypodermic and syringe is most impressive, constituting something of a positive attraction to draw infected patients to the infirmary, although the severe lectures given out by the medical personnel mitigate somewhat the attraction of the equipment used in treatment.

Native remedies for venereal diseases are in wide use, especially in areas that are remote from the administration doctor or trained nurses, stationed on various islands throughout the archipelago. The remedies are applied often by native medical practitioners, although many "non-professional" individuals know the mode of preparation.

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haika mimihati	"medicine for broken urine"
ki'i'ama	skin of the candlenut (Aleurites triloba F)
ki'i kehika	skin of the pomme rouge (Anona squamosa)
'aka hau	roots of hibiscuss (H. tiliaceus)
'aka outi	root of Cordyline terminalis
noni vehine	fruits of morinda citrofolia L. (round and square stemmed respectively)